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CENTENNIAL YEAR

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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"If thy brother trespass against thee, take him between him and thee alone; and, if he make thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee."—JOSEPH SMITH.

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Price One Penny

THE TRAGEDY OF ISRAEL

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

WE believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. . . . (Articles of Faith, No. 10.)

A feature of every day speech and writing at this time is the mention of Jews and Gentiles; and so has it been for thousands of years. If any such distinction is to be drawn it would more properly lie between Israelites and Gentiles, for the Jews constitute relatively a small division of the House of Israel.

Let us go back to the origin of the combined name-title, Israel. You remember Abraham, a mighty man of God, who lived over nineteen centuries before the beginning of the Christian era. By that time, through long continued transgression, mankind in general had lost all definite knowledge of the living God, and, as an inevitable consequence, had sunk into a depraved condition of idolatry. Abraham, however, had remained true in his allegiance. With him the Lord Jehovah made covenant promising that through him and his posterity all nations of the earth should be blessed. The covenant with its accompanying promise was confirmed with Abraham's son, Isaac, and his grandson, Jacob. As to the last named we read: "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel." (Gen. 35: 9-10.)

The posterity of Abraham through Isaac and Jacob had early come to be known by the title in which they took undying pride and found inspiring promise, Israelites, or the children of Israel. Collectively they were so designated throughout the dark days of their bondage in Egypt, during the four decades of the Exodus and on through the period of their prosperity as a mighty people under the administration of the Judges, and as a united monarchy during the successive reigns of Saul, David and Solomon.

Immediately following the death of Solomon, about 975 B.C., the nation was disrupted by revolt; and the segregated kingdom of Israel and kingdom of Judah were established. The kingdom of Israel comprised approximately ten of the original Twelve Tribes, descended from Jacob, while the kingdom of Judah included, generally speaking, two of the tribes, who accepted Rehoboam, son and legal successor of Solomon, as their king. The kingdom of Israel, severing their allegiance with the House of David, chose Jeroboam as their ruler. Upon the people of the kingdom of Judah the name Jews was conferred by general usage, though it had been applied aforesaid as designating Israelites in general.

The kingdom of Israel was subdued by the Assyrians about 721 B.C., the people being carried into captivity, and later disappearing so completely from history as to be designated the Lost Tribes. These are the Ten Tribes whose restoration is predicted as an event of latter times. The kingdom of Judah maintained a precarious and partial independence for a little more than a century after the Assyrian captivity, and then fell a prey to the conquering hosts of Nebuchadnezzar. After seventy years of bondage, the period specified through prophecy by Jeremiah (25: 11; 29: 10), a considerable number of the people were permitted to return to Judea, where they undertook to rebuild the temple, and vainly strove to re-establish themselves on the scale of their vanished greatness. They were impoverished by the aggressions of Syria and Egypt, and eventually became tributary to Rome, in which condition of vassalage they existed at the time of Christ's earthly ministry among them.

ISRAEL A HOLY AND SPECIAL PEOPLE

At the time last named, the Israelites were widely dispersed, literally scattered among the nations of the earth. All the Jews in Palestine at that day constituted but a small remnant of the great Davidic nation. The Ten Tribes were no longer known as an accessible people nor as to their place of abode; and the people of Judah had been sifted among the heathen. Under Mosaic Law, Israel had been required to keep apart from other peoples; they attached supreme importance to their Abrahamic lineage as children of the covenant. At this point it may be profitable to define the status of Israel as the Lord had established it:

For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. (Deut. 7: 6-8.)

Numerous other scriptures are to the same effect, viz., that the people of Israel, taken collectively, constituted a chosen nation, the Lord's own. Let us remember that this choice was made and proclaimed while yet the Israelites were a united nation, while their form of government was that of a theocracy, while they looked to Moses, prophet and high priest of the Most High God, as their mortal leader and ruler.

THE BELOVED OF THE LORD

A question or query may be raised as to the Lord having a chosen, a special, a selected people whom He calls His own in a specific and particular sense, and yet be Lord of all, without respect to persons, offering the blessings of His message, His Gospel, to every nation, kindred, tongue and people, utterly devoid of favouritism, partiality or bias. Explanation and reply are found in the Lord's words already quoted, addressed to Israel through Moses—that they had been chosen because the Lord loved them.

This answer may be unsufficing to many and certainly is to those who attempt to gauge divine affection by the standard of human emotions and passions. If the Lord loved Israel, we may be sure that Israel loved Him. Let it be granted that their love was inadequately expressed and to an abhorrent extent corrupted by their sensual dalliance with the false gods of Egypt; but they had never become wholly idolatrous. Quite to the contrary, the Israelites were the only people who even professed a belief in a living personal God, whose commandments they essayed to keep, some whole-heartedly, others in a desultory and neglectful way. Even in those early days the Israelites were known among the nations as Jehovah worshipers, while all the rest of the world was pagan. Moses strove mightily to cleanse the Lord's people from the filth of false worship, that they might be more nearly if not wholly acceptable to Him who loved them.

DIVINE AND HUMAN PASSIONS

God is a Personage of passions, as is man, who is made in the image of God, physically, mentally and spiritually. But every attribute of Deity is manifested in righteousness while the corres-

ponding attributes of man, vastly inferior in degree to those of his Eternal Father, are all too often depraved, defiled and corrupted by the frailties incident to his fallen state. God's jealousy is righteous zeal for that which is holy; His anger is disciplinary and corrective as conditions require; His mercy is holy and helpful, freely given as His law provides; His justice is of saving quality, devoid of all vindictiveness or desire to inflict punishment for its own sake; His love is boundless, and its expression in terms of blessing is limited only by the receptiveness of those to whom it is offered.

So the Lord's love for His children, Israel, was no fond and capricious emotion—like parental affection gone wrong—such as would excuse sin on the part of the beloved while retribution is visited upon the alien offender; it was a love into which tender mercy and redeeming justice entered as essential components.

As set forth in the introductory text: We believe in the gathering of Israel. Of necessity the gathering is a sequence to a prior scattering or dispersion; and it is with this phase of Israel's history to which our attention now turns. Let me paraphrase my own words heretofore written. In the course of the forty years incident to the exodus from Egypt, where the people had dwelt as in a house of bondage, to Canaan the land of their promised inheritance, the Lord gave them many laws and established ordinances for their government in temporal and spiritual affairs.

CONTRASTING PICTURES

He arrayed for their contemplation blessings beyond the unaided mind of man to conceive, predicating these upon their obedience to the laws of righteousness and their allegiance to Himself as God and King.

In contrast with this picture of blessedness, the Lord described with terrifying detail the state of abject misfortune and blighting suffering into which they would surely fall if they departed from the path of rectitude and adopted the sinful practices of the heathen peoples with whom they would have dealings. The darkest parts of this dread picture were those showing the alternative breaking up of the nation and the scattering of Israel among the idolatrous nations who knew not God. These extreme calamities, however, were to befall only if less severe chastisements should have proved ineffective. (Lev. 26: 14-33.)

As the journey of the exodus was nearing its close, when the Israelitish hosts were about to cross the Jordan and take possession of the land of promise, when Moses, patriarch, lawgiver and prophet, was to ascend Nebo, thence to look over the goodly land and be taken, he repeated the story of contrasted blessings and cursings, which were inseparable from God's covenants with the descendants of Jacob. So long as the Israelites were true to the right, they prospered in material things as in spiritual power;

so far as they became alienated through pagan practices and unrighteous affiliations, they suffered both individually and as a nation.

The Lord had set before them the choice of blessed perpetuity incident to their faithfulness, or disruption and subjugation to alien powers as the result of disobedience to divine requirements. Both sacred and secular history make plain that Israel chose the evil part, forfeiting the promised blessings in large degree, and reaping the foretold curses in dread and abundant harvest.

DISPERSION CONDITIONALLY DECREED

From among the numerous Biblical prophecies relating to Israel's dispersion, the following few may be profitably considered as particularly illustrative. In his parting admonition to the people before they had crossed the Jordan, Moses reminded them in pleading sternness of what was required of them as the Lord's people. The prophet's exhortation was pathetic in its earnest appeal inasmuch as he was not to be permitted to enter the promised Canaan: "But ye," he added, "shall go over, and possess that good land."

And further: "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." (Deut. 4: 23-24.) Then, picturing their condition if they should forget and turn to graven images and gods who neither hear nor see, the impassioned prophet continued:

I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land wherunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen. . . . But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. (Deut. 4: 26-29.)

And yet again, on the assumption of the people turning to the evil alternative: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." (Deut. 28: 64.)

THE DREAD FULFILMENT

Then later, when the people had largely gone astray, when the nation had been divided into opposing kingdoms, the word of the Lord was voiced by Ahijah: "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger." (1 Kings 14: 15.) The fulfilment of this prediction was soon realized. "Until the Lord removed

Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." (2 Kings 17: 23.)

This to Judah, through Ezekiel: "And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee." (Ezek. 22: 15.)

Yet further, through Amos: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9: 9.)

Again through Zechariah: "And I will sow them among the people: and they shall remember me in far countries." (Zech. 10: 9.)

And so, in progressive stages, the covenant people of God have been scattered. The bringing of a body of Israelites to the Western Continent six centuries before the birth of Christ, of which the Book of Mormon bears record, was part of the general dispersion, and was so recognized by Nephite prophets.

LATER SCATTERING

When Christ lived upon the earth, the process was well advanced, and other stages of dissemination were impending. Soon after our Lord's ascension, when persecution bitter and deadly was waged against the Apostles and members of the church, specifically incident to the disturbance caused by the martyrdom of Stephen—when the still benighted Saul of Tarsus was working havoc in the Church—many of the people fled in search of safety. But in their flight, they carried wealth above all earthly treasure, and of this they freely imparted—the word and testimony of the living God. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8: 4; see also 11: 19-21.)

The destruction of Jerusalem by the Roman armies was near at hand as the Lord had personally foretold. Note one of His several predictions: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

Since the destruction of Jerusalem and the disruption of the Jewish nation, A.D. 71, the Jews have been largely wanderers upon the face of the earth, outcasts among the nations, a people without a country, a nation without a home. Israel has been sifted "like as corn is sifted in a sieve" but, be it remembered, that coupled with the dread prediction was the assuring promise "yet shall not the least grain fall upon the earth."

THE COVENANT AND PROMISE

Let us revert to the Lord's covenant with Abraham—that through him and his posterity all nations of the earth would be blessed. (See Gen. 12: 3; 18: 18; 22: 18; 26: 4.)

This promise found supreme fulfilment in the birth of the world's Redeemer and Saviour through the lineage of Abraham. And in yet another sense and way it has found rich realization: For in the world-wide scattering of Jacob's posterity, the knowledge of the living God has been carried to the nations. Through inter-marriage down the centuries, the blood of Israel is found in all parts of the world.

The day of deliverance for Israel is near at hand; the re-establishment of the ancient kingdom of Judah as a self-governing people, and of the remnants of all the tribes distributed throughout the earth, as well as the bringing forth from their long exile of the tribes that have been lost, are particularly specified as events of the current dispensation directly precedent to the second advent of Christ.

"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31: 10).—Address delivered over Radio Station KSL, Salt Lake City, Utah, U.S.A., Sunday evening, August 3rd, 1930.

LIVE IT DOWN

HAS a foolish word been spoken,
Or an evil deed been done;
Has the heart been almost broken,
For the friends that now disown?
Let not coldness or the frown
Shake thy manhood—live it down.

Is the stern traducer sneering,
Thrusting innuendo vile,
With the world's opinion veering,
Basking in its fickle smile?
What are gossips with their frown?
Buzzing insects—live it down.

Verdict fairer will be given,
In the sober afterthought;
Charity, sweet child of heaven,
Judgment harsh will set at naught;
Then will grieved Mercy's frown
Smite the slanderer—live it down.

But if man refuse to soften,
For that weakness he may feel,
There is One forgives us often,
As to Him we choose to kneel;
Droop not, then, who'er may frown,
With such friendship—live it down.

THURSDAY, SEPTEMBER 4, 1930

EDITORIAL

EVERY MEMBER A MISSIONARY

TWO LADS, fast friends, grew up in Nottingham, England. One of them heard the story of the restored Gospel, and after careful and prayerful examination accepted it. Then he taught it to his friend and chum, who at length also entered the Church. The first of these boys is Arthur Winter, now treasurer in the Office of the First Presidency, and the second is John Wells, one of the Presiding Bishopric—both labouring in Europe this summer in behalf of the European Missions. The splendid service rendered by these two men in the work of the Restoration is well known to the Latter-day Saints.

The Church would have suffered great loss, and John Wells even greater loss, if Arthur Winter had been selfishly content with the pearl of great price that he had found; if he had said, "I have a good thing but I shall keep it for myself." Because he set out, immediately upon his conversion, to convert others, to share his gift with them, he brought many into the Church, including his friend, now one of the general authorities of the Church. Brother Wells, likewise, filled with similar missionary zeal, taught the Gospel wherever he went, and brought numbers into the joyous knowledge and life of the Gospel. The two have been diligent, unremitting and successful missionaries from the days of their baptism—and this as a part of otherwise busy lives.

Similar stories could be told of thousands of Latter-day Saints. Whoever tries sincerely to live the life of a Latter-day Saint becomes filled with a resistless desire to teach the truths of the glorious Gospel to all the world. The majority of conversions to the latter-day message have been made by members of the Church, not specially called into the mission field, but consumed with a desire to help others find the truths of the plan of salvation.

This is only as it should be. The work of the Church of Christ is not committed to a few for the many, but is a responsibility resting upon every Church member. Is an obligation placed upon the Church? Then it is my duty as a member of the Church, enjoying its blessings, to help meet that obligation. No command is wholly obeyed, unless all accept it and conform to it.

The Gospel is for all men, of every race and clime. Therefore it must be preached to all. That is the urgent duty of the Church—of every member of the Church. The labourers are few,

the time is short, every shoulder must be put to the wheel. There must be no hesitation, no delay.

There are about fifty members for every specially called missionary in the European missions. Let each member constitute himself a missionary of the glad latter-day tidings, as he should, under the command of the Lord, and the work will roll onward with amazing rapidity. The world needs the truth of the Gospel, but with blind understanding, waits for someone to make it plain and comprehensible; for someone with faith and courage, who by example and precept, by word and song, by persuasion and invitation, will show the way to human happiness.

Are you, a member of the Church, doing your missionary duty? The joy of bringing souls to God is beyond expression. Seek for it as a precious privilege.

“And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.”—W.

THE FIRST WORD OF WISDOM EXHIBIT

THE Word of Wisdom—its principles and results—forms one of the most popular exhibits in the International Hygiene Exhibition at Dresden, Germany. Thousands visit the exhibit daily, receive Word of Wisdom information and tracts from the missionary attendants, and the large visitors' book is rapidly filling up with names and addresses of persons who desire further information.

This may be both startling and pleasant news to the Latter-day Saints, who have so long found it difficult to present to the world the precious truths that they possess.

The exposition itself is unique. It is dedicated to one thing: The preservation and improvement of human health. It is built around the monumental Museum of Hygiene, the finest in the world, in a vast park of shady trees, green lawns and colourful flower beds. In aim as in beauty it is unsurpassed by any of the several expositions held this year in Europe. The exhibitors from all countries have conformed in spirit to the ideals of the exposition. No European spectacle is more worth seeing.

This is the second exposition of the kind. The first, which was held, also in Dresden, in 1911, was a pioneer in bringing hygienic instruction to the masses of the people. An outgrowth of the exhibition of 1911 was the establishment of the state-supported Museum of Hygiene, a marvel of completeness and impressiveness in teaching the principles of good health. The whole world received inspiration from the original good health exposition.

The Word of Wisdom found its way naturally into this magnificent display of the world's hygienic knowledge. The Relief Societies of the German-Austrian Mission were studying the Word of Wisdom. Sister H. W. Valentine, wife of the Mission President, in search of suitable material, met Dr. M. Vogel, scientific director of the Museum of Hygiene, and had the opportunity of explaining to him the Word of Wisdom as a guide to health. The man of science became interested to the point of publishing in the Museum popular bulletin a brief account of the Word of Wisdom written by Sister Valentine.

When the 1930 Hygiene Exposition was projected, someone mooted the possibility of a Word of Wisdom display. The idea then took root, but little more. In late November, 1929, the writer and President Edward P. Kimball, President Valentine's successor, talked over the matter with Hon. A. T. Haeberle, U. S. Consul at Dresden, a friend of the Valentines, and a fine type of broad-minded, intelligent public official. Correspondence ensued, and at last in late January, 1930, the Church was formally invited to make the exhibit. Dr. Vogel's knowledge of the Word of Wisdom removed scientific opposition; Consul Haeberle's intervention brought action; and the tolerant attitude of the directors of the exhibition yielded the final invitation. The President of the European Mission was made one of the honorary committee of the Exposition, and the President of the German-Austrian Mission, a Dresden resident, was invited to participate in the notable functions connected with the opening of the Exposition.

A Word of Wisdom exhibit had not been made before. This was a pioneer effort. A study was made of existing expositions; Elder Reed W. Farnsworth of the Netherlands Mission was called to Liverpool for consultation, then sent to Dresden, where in collaboration with Rendall N. Mabey, Hellmuth Plath and William I. Palmer, and under the vigilant direction of President Edward P. Kimball, the booth was constructed. At the same time, the writer compiled the necessary vital statistics and wrote the desired tracts, which are published in English and German.

The exhibit is effectively located at the front entrance of the League of Nations' building, near the rooms devoted to the International Red Cross. Through the open door the illuminated main wall is observed. The lighted sun—the Word of Wisdom—is rising from the sea of ignorance, and radiating from it are the rewards of the Word of Wisdom—health, long life, wisdom, etc. The rays are lighted alternately, with fine effect. In the middle of the floor stands a large globe, slowly rotating, and showing in brilliantly lighted spots the points on earth where the Church is teaching the Word of Wisdom. On the left side wall is a moving, endless, lighted ribbon which tells the story of the Word of Wisdom; and on the opposite wall is a large comparative state-

ment of the physical, educational and moral conditions among the Latter-day Saints, showing the results of the Word of Wisdom. Photographs, charts and several posters, drawn by Elder J. Blaine Freestone of the British Mission, cover the open spaces on the walls. The flags of the nations in which the Church is delivering its message form a fine frieze under the ceiling. Two tables carry tracts and visitors' book; and chairs are provided for the weary.

Elders Serge F. Glade and Kersey C. Riter of the German-Austrian Mission have been in attendance since the opening of the Exposition in the third week in May. Elders Hermann Kluwe and Otto Baer of the Swiss-German Mission have been in attendance since about the first of August, when the increased attendance made the work too heavy for two men. As far as possible the visitors are taken through the exhibit in groups and addressed by the attendants. Great interest is manifested in the exhibit by all. Prominent professional people from all parts of the earth have made favourable comments upon this method of preserving human health. Invitations have been received to give Word of Wisdom information in other lands. As high as 75,000 have passed through the exhibit in one day; the average is over 5,000; about 100,000 tracts were distributed the first two months.

The principles of the Word of Wisdom correspond to the best findings of science and do not surprise the professional man, though they interest greatly the layman. But, the results of the practice of the Word of Wisdom, imperfectly as the Latter-day Saints have practiced it, are astounding to all, particularly, as the hygienic system know as the Word of Wisdom has been tested for nearly one hundred years by a group of people now numbering nearly three quarters of a million people. It is the greatest health experiment in history.

The Word of Wisdom has produced a people eminent in health and longevity, and apparently with increased immunity from the diseases that scourge the earth. If the Word of Wisdom were practiced more carefully, both from the positive and negative sides, what a people of power and long life might be produced!

The tracts distributed also call attention to the economic, mental and moral benefits of the Word of Wisdom.

This in brief is the story of the first Word of Wisdom exhibit. Application has been made for participation in expositions planned for 1931.—W.

“AND whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.”—DOCTRINE AND COVENANTS 84 : 88.

A SPRING OF LIVING WATERS

ELDER HAROLD K. RICHMOND

A SPRING is a fountain of water, fed from some unseen source, but that source is always higher, causing the spring to bubble up and strive to reach its former level. The very appearance of a spring denotes life and sparkle, indicating continual motion and an effervescence not found in a still body of water, no matter how clear it might be.

On the other hand, a stagnant pool is fed by seepage from the surrounding ground which, while slightly higher, only causes the resultant body of water to seek the lowest possible spot on which to settle. In this process of seepage, it must pass through all of the intervening space, and is often burdened down and defiled by sediment and obnoxious substances with which it comes in contact. It is stagnant because it has no proper outlet to permit motion within itself.

On looking into a spring, clearness, beauty, and vigorous life of the higher type are evident. But a stagnant pool reflects only an image, surrounded by a dark and mysterious background.

A contrast equally as striking exists to-day between the Church of Jesus Christ of Latter-day Saints and the sects of Christendom. We, as a Church, have Jesus Christ as our head, being fed through the channels of revelation—a virtual “spring.” The stream continues unobstructed through the will of God, and is unceasingly directed to His children upon the earth through His servants, the prophets. The very fruits of the doctrines of the Church bear witness to the world that they have been watered by a Divine Source.

On the other hand, churches professing Christianity are but stagnant pools of men's thoughts and ideas upon the subjects of God and the Gospel of Jesus Christ. These pools have been fed by the seepage of ages, and this seepage, indeed, carried into the pools much that is irrelevant and even that which is false.

The Church of Jesus Christ, like the spring, contains clearness, beauty and vigorous life. The sects of Christendom reflect only image of their founders—the image of mortal man—and the background remains dark, mysterious and impenetrable.

The Saviour gave a key to understanding the vital truths of the Gospel which He brought to mankind. As He stood by the well of Sychar and asked a woman, who was a Samaritan, for water, He was reminded of His nationality and of the prevailing enmity between His and her people. However, He answered the woman by saying: “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” In answer to further questioning, He said: “Whosoever

drinketh of this water (the water in the well) shall thirst again; But whosoever drinketh of the water that I shall give to him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The Church of Jesus Christ of Latter-day Saints stands paramount in its ability to quench the spiritual thirst of mankind. With Christ as its Living Head, and with divine revelation as its foundation, it is indeed a vitalized spring, "a well of water springing up into everlasting life."

EVIDENCES OF GRATITUDE

WILLIAM J. JOLLIFFE, JR., LONDON DISTRICT

THIS, the first Centennial anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, is an epoch-making event, a year that will stand forth with vivid brilliance and freshness in the memory of the Saints for many seasons to come.

These one hundred years since Christ's Church was organized with a membership of six stalwart, God-fearing souls—what the world calls "Mormonism"—are crammed with eventful history. A century has passed during which time individuals, inspired by the Holy Ghost and imbued with a mighty spirit of righteous enthusiasm, have striven hard to impart the Gospel message to the sons of men, calling them to repentance and offering them, without price, the simple yet sublimely glorious plan of eternal salvation.

In reviewing the important incidents of the last century, one cannot help but feel deeply impressed with the phenomenal progress the Church has made in the face of violent opposition and persecution—verily a striking and irrefutable testimony of the divinity of the work. Members of the Church are now numbered by the thousands; places of worship have materialized in many parts of the globe; temples have been erected, and the light of the Gospel taken to the nations of the world. The work is steadily growing, and with God's help, it will continue to grow until the Lord Jesus Christ shall come again to earth to rule in the fulness of His power and glory.

How can I show my appreciation of this Centennial Year, of this marvelous work of progression which Almighty God has established in this Dispensation of the Fulness of Times? Appreciation can be shown in many ways and in many degrees; but let me show mine by deed and thought of the highest degree, at all times and at all places.

May I strive in spirit and in action to emulate those noble men who, in the past, have laboured so earnestly and valiantly in the

cause of truth and righteousness. Let me take my full share in shouldering the great responsibility of preaching the Gospel to those of my fellowmen who are blindly groping in the dense fog of spiritual blackness and uncertainty; lightening, with all the means I possess, their darkness with the glorious rays of living light, giving them the assurance that God lives and is waiting to open the windows of heaven and pour out unnumbered blessings upon their heads, if they will but only serve Him faithfully.

May I always be reverent, meek, humble, and truly thankful for the manifold gifts of the Lord, and live my life in a pleasing and acceptable manner unto Him who is the Giver of all goodness. Let me conscientiously do my duty to all mankind—be just and honest in my dealings, fair and impartial in judgment, slow to condemn, but ever ready and willing to stretch out a helping hand to those in need, and so order my whole existence that my friends and associates will honour my endeavours and show no hesitancy in placing their implicit trust in one who professes the "Mormon" belief.

I hope always to be ready to refute the slanders that may be hurled at God's Church, and to be prayerful and obedient to the principles of the Gospel, that my testimony may be strengthened day by day. May I bear witness at every opportunity to the truth and magnitude of Jehovah's works, and of His kindness and mercy to me and all His children. Let me keep my body in a state of purity and cleanliness that it may be a fit habitation for the Spirit of God, and may I ever give heed to the still small voice and the whisperings of the Holy Ghost.

Let me shirk no duty or responsibility, however distasteful, that falls my lot; but may I submit myself to those in authority, and keep a cheerful, contented heart and smiling face. May malice, hatred and envy never enter my life; but may I always be ready and willing to forgive, even as I hope to be forgiven. Let me study the scriptures and seek wisdom and knowledge, that I may be prepared, when occasion demands, to expound the precepts of everlasting life.

In short, I can best show my appreciation of the Gospel and of this Centennial Year by living the principles of religion as taught by our inspired leaders; by being a doer of the word as well as a hearer; by standing firm and steadfast to the faith; by cultivating love for all mankind; by fostering a fervent determination to "put my shoulder to the wheel" and help push along the colossal task of preaching the principles of life and salvation to all the world, that those who laboured so diligently in bygone years may rest content in the knowledge that their work is still being carried on with that same spirit of love and enthusiasm that marked their own magnificent endeavours. So let my appreciation be Dnty, well done, and my watchword Eternal Progression.

HOW I CAN SPREAD THE GOSPEL OF JESUS CHRIST

ANTHONY T. R. BURGESS, LONDON DISTRICT

SOME TIME AGO, whilst going to my daily work, I chanced to glance at the board of a "wayside pulpit" which read, "Before putting the world right, put yourself right." Verily a true saying. It will be of no avail for a Latter-day Saint to say to his friends that he is a "Mormon," and that he does this and does not do that, etc., unless he actually does live the Gospel of Jesus Christ.



IT PAYS TO PULL TOGETHER!

Part of the sport at the annual Sheffield District outing held at Minney Moor field near Conisbro on August 9th.

While working in a very large engineering firm, I tried to show my fellow workers how I was trying to live the Gospel. One thing noted from the first was that I did not smoke, drink tea and coffee, or use abusive language. I often heard things not intended for my ear such as, "See that man there? He is a 'Mormon,' very religious. Never heard him use a bad word yet, etc."

The world has its eyes ever upon Latter-day Saints. If every one who has taken on the name of Christ would try to live that life, countless friends can surely be made, many of whom might have been enemies. Then at some future time, the opportunity of explaining the everlasting Gospel to them might arrive. We should never practice the old adage, "Do not do as I do, but do as I say;" but rather let us show the world by our own actions what the Gospel teaches us. I am thoroughly convinced that the Church of which I am a humble member is truly the plan of salvation to all mankind, if they will but hearken unto its teachings.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—On August 2nd, the members of the Liverpool District met at Blackburn for the annual outdoor contest work. Various games and competitions were enthusiastically engaged in. The Preston Branch succeeded in winning first place.

On Sunday, August 10th, the Wigan Branch Sunday School held conference. The program was well presented.

Over one hundred members and friends thoroughly enjoyed an original concert on August 16th, presented by the "M" Men and the Bee-Hive girls of the Burnley Branch.

London—The members of the London District and their friends were attracted by, and well enjoyed a bazaar given by the Relief Societies of the District at the Holloway Branch Hall during the afternoon and evening of August 16th. The hall and booths, from which various goods were sold, were attractively decorated. An interesting program which included several numbers by the District choir proved highly entertaining, and a ladies' popularity contest was a feature of the day. The proceeds will be distributed among the branches for charity purposes.

DEATHS

DIAMOND—Sister Louisa Bladen Diamond, aged 72 years, a faithful member of the Cardiff Branch, Welsh District, passed away on August 3rd after a lingering illness. Funeral services were held on August 7th in the Gabalfa Baptist Chapel.

NICHOLS—Sister Mary Ann Nichols, aged 89, a member of the Norwich Branch, Norwich District, passed away on August 14th. Funeral services were held under the direction of President Harold A. Thorne in the Norwich chapel on August 19th. Elder Kenneth Chatwin dedicated the grave.

WHITE—Sister Robina McDonald Blake White, an active member of the Glasgow Branch, Scottish District, passed away on July 18th at the age of 24, after a lingering illness. Funeral services were conducted at the home of the deceased on July 21st by President William M. Faulds. The grave was dedicated by Elder W. O. Tolman.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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